The Western Conference Unitarian

JANUARY 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall. 530 Lexington Ave.,

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and Schaal St., Hour of service, 11 A. M.
A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The
Western Conference Unitarian

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50c a Year. **5c a Copy.**

The Western Conference Unitarian wishes its readers a "Happy New Year." This is a larger wish than the "Merry Christmas "which comes so readily to the lips. Merriment we may wish our friends for an hour, or for a day, but something finer and deeper must be the wish for all the days of the coming year. We wish you the happiness that is not the gift of circumstances, but of the steadfast purpose, the high enthusiasm, the abiding trust.

The Christmas season found much "good-will" in Chicago, but also much strangely at variance with the angel's song. A strike was in progress and the feeling was very bitter, several lives having been lost, while severe suffering faced hundreds of strikers' families. There was the threat of an even more serious strike on the railroads. These facts show that we still have far to travel before we can fairly be called "civilized." Somewhere in these frequent struggles lies justice, but it does not often lie upon the surface, Every specific case is a challenge to hard, straight thinking as well as to good-will. Would it not be a worthy New Year's resolve to pledge ourselves to some personal effort along both these lines through the coming year.

One sign of growing wisdom is the way in which the country received the news of the "confidential" report to Congress by the secretary of war. We refused to get excited because we are not prepared to repel invading armies. We do not expect an invasion without cause and we do not intend to give just cause. President Taft rightly interpreted the popular will when he said, "The people of this country will never consent to the maintenance of a standing army which military experts will pronounce sufficiently large to cope in battle with the standing armies of the greater powers. If this leaves us in a position of helplessness, then so be it."

In the same address, which bids fair to become historic, the President outlined the next step our country should take to improve international relations. He said:

"If now we can negotiate and put through a positive agreement with some great nation to abide the adjudication of an international arbitral court in every issue which cannot be settled by negotiation, no matter what it involves, whether honor, territory, or money, we shall have made a long step forward by demonstrating that it is possible for two nations at least to establish as between them the same system of due process of law that exists between individuals under a government."

Here is a definite program, propounded by the head of a great nation. Surely we are moving toward the better time.

E. C. S.

Some of our western churches, especially those of the college towns re-

ceived not long ago a boon the like of which has not come to them for years. It was a prolonged lecture tour by Rev. Charles F. Dole. His number of engagements was heavy but it seemed to weary him not in the least, so finely is he master of giving his words and his friendliness in utter ease. His quickening of college town audiences was a delight to see. The faces of many of his hearers were radiant with appreciation. "He makes goodness seem so easy," remarked one of his enthusiastic listeners. "His overthrow of agnosticism," declares a professor, "was a masterpiece." His instantaneous appeal to students, children, professors, skeptics, devotees was the achievement which amazed us.

This visit turns our attention anew to his most recent books:—"Ethics of Progress" and "The Coming Religion." In these books his contribution to ethical and religious teaching shines out at its very best. We are all searching for the new religion which shall lead our present age out of its bewilderment. Books on the "next Religion" are quite the sensation of the hour. Almost all the attempts at a new religion, however, are fragmentary. Socialists see only the man-ward dimension, to say nothing of their economic weaknesses. To them religion is synonomous with brotherhood. This is the great vision toward which they struggle, but they become excited, wild, lost in the social misery and immensity of society. No man can endure the woe of the social struggle and suffering unless he has a vision of God working through the process, guaranteeing the outcome, assisting the reformer every moment with unseen nourishment. Now the so-called New Thought teachers at their best present this spiritual vision. With burning intensity they thirst for union with the God in their own souls, gaining vast refreshment, faith and heightened power by spiritual meditation. But their religion is generally self-centered; often glorious, but a refined spiritual selfishness. Theologians strive to find a harmony between religion and ethics, spirituality and service in the books of the past, in researches innumerable, but usually miss the key. Living religion is lost in their rationalizing. Revivalists often drown both reason and ethics in estatic emothion.

Mr. Dole accomplishes the feat of uniting the many tendencies into a unity. He presents what is really a new religion, —a gospel as social as socialism, as spiritual as New Thought, as rational as university theology. It is all done by striking the key-note of good-will as the center and soul alike of morality and religion. All our life is to be organized about this center. We should live in good-will for service to men. We gain hope, faith, power to serve by putting our wills upon the "live wire of the universe." Just to will good to men unites us with the Infinite. To pray to that God in conscious communion heightens both our good-will and power of service to a new dimension. Then we serve men with the peace and joy and strength of God.

In such brief words we but mar the truly sublime picture of "the coming religion" Mr. Dole set before us. We must read in the spirit of devotion his sentences of good-will and joy before the wonder of their meaning lays hold of us. We shall then, I believe, find a book of ethics which inspires the good life by sheer contagion, a book on theology which quickens the spirit as do the devotional masterpieces of the past. The intellect of the philosopher and the heart of the mystic speak in unison. It is a rare achievement to write a devotional book which stimulates the mind, a theological treatise which kindles the deepest feeling of the soul—a book about religion which is itself religion. We all try to be pioneers. Here is a prophet sounding the key-note for the religion of the future.

A. R. V.

"But speak the truth and all nature and all spirits help you with unexpected furtherance."

"Remember Lot's Wife."

W. HANSON PULSFORD, CHICAGO.

The backward look killed her. If she had kept her mind from the doubtless beautiful and sacred memories of her early married life and set eyes and foot eagerly toward the hills she might have escaped the questionable glory of becoming her own tombstone.

There is the danger in the glory of our noble Unitarian past. They alone worship the prophet who are alive with the forward spirit. There is danger in reverence for what has been already achieved. It tends to canonize conformity. It is apt to discourage adventure and the untried.

That is part of the terrible problem of progress. We must have the momentum of the past, veneration of the established good, ordered cooperation. And too often these things seem impossible, except by suppressing divergence and personality. Yet as soon as one considers further, it is obvious that progress is only possible because of differences, exceptions, variations from type. Life could not possibly have climbed, even to the level where it now is, if the spirit which suppresses violations of the established order had always been predominant.

The rule which an established order of life practically applies is, "Thou shalt not be different." To the community it does not seem to matter much in which direction the divergence lies. If you are different by retrogression, if you are "bad," or below the average morality, they will try to abolish you. But if you are different in that you have gone ahead they will equally regard you as bad and try to abolish you. Reverence for an established standard tends to keep men as nearly as possible typical, to level things down as well as to force them up. The pressure of the social code has always been towards discouraging individual differences, variations, forgetful that through these alone is progress possible. The worship of what the past has won is apt to resemble the averaging process in a regiment. You must dress alike, think alike, act alike and be good alike; you must be units not personalities.

Now, if you could by any possibility make this the controlling power in a society you might just as well have it commit suicide. Such a policy, if one dare call it so, is absolutely without hope and without God in the world. Hope and God are initiators. The only thing that ever redeems an individual or a nation is a passionate hunger and mastering endeavor after that which is beyond and different from the average, at enmity with the average. That is why the cross on Calvary has become an emblem of hope to those who understand it. The keys of the future lie in the hands of the persecuted exceptions. They always have and they always will. Only so can life progress.

You never need be afraid of danger to the status quo. There is always mass and inertia enough, enough constitutional laziness, in the overwhelming majority to ensure all needed permanence, of things just as they are. He who is determined to go ahead will always have need of thews and sinews, will always have obstacles enough to demand something akin to heroism and to test the vitality and worth of his dreams to the limit before he has any possibility of success. If the good for which he wages war is to win, it wins only against well-nigh overwhelming odds. The dead solid weight of the standpatter in every department of life is one of the things you have always and inevitably to reckon with whenever you speak or dream of progress.

Let us apply this to religion, which ought to be the expression of the means whereby we rule and order life. As soon as we do, the curious fact confronts us that religion which, always and everywhere, begins in the triumph, even through apparent defeat, of a disciplined

soul forging out and ahead on the great new road that opens to him, marching, like the son of God that he is, obedient to the God-ideal in his heart and learning resolutely and easily to put everything under the feet of his developing selfhood—while, I say, vital religion everywhere commences with that, established religions sometimes crucify the leader and always crucify his spirit. They deify, elaborate, label, and canonize the things which to him came only as the result of a battle for the unachieved. In so doing they change their nature, so that after a while religion becomes a conformity, a mere fettering incarnation of the constitutional inertia of the mass that lacks energy to rebel.

The measure in which this is true is the ultimate valid criticism of the church. It is not the doctrines she teaches, nor even those she professes, it is that she has ceased to stimulate vitality, has become an aggregation of the devitalised. She stands for certain final and received standards and suggests at best that we carefully conform to and conserve them. The road of her history is marked everywhere by the crucifixions of the living men whom afterwards when their ideas have become commonplace, she canonizes. Then she settles down to preserve those ideas as part of the established order, to make things smooth and easy and comfortable once more and to protest against the restless stir and thrill and energy of life.

Yet the founders and creators of religion have been men to whom truth was like the dim far dawn across the hills; goodness a thing living and unachieved, in relation to which this careful conformity is not goodness; life, that in pursuit of which men strain their utmost for the joy of the endeavor and still come short, for it expands as they grow. The God of living men is a God always ahead, a temptation, a hunger, an inspiration, an unattainable, a hope to die with dim-descried.

What if we, who stand pledged to freedom and have abjured finality and dogma were really to take home the truth that religion ought to be the temper which nurses the passion of realization; that it is not the broad and easy road of slipping into church with the crowd and slipping out of life with the priest; but the eager strenuous battle for the larger vision and the mightier personal life which are yet to come.

What if worship became to us the inspiration of insurrection and hope, and prayer the cry of the rebel, and the message of God the call to battle, the battle to discover what it may mean to have actually lived in these short years. What if our goodness were to cease to be the lazy man's goodness, merely the finding it too hard to do anything that other people do not do; and our religion were to become something more than the mere falling into line because other people fall into line! What if our hymns and readings and prayers ceased to be a mere stereotyped form which we follow merely because everybody has hymns and readings and prayers in church! What if, instead there awoke the insistence that these things shall have some definite relation to our eagerness to foster strength and vitality and the red-blooded courage which adventures ever after the unachieved.

To all of us comes the chance of finding that life, God, goodness, truth, morality, are not things in the codes, nor in the conformities; that as soon as anything becomes merely a conformity its life and its goodness are already on the decline. The future, big with promise to all who seek it, is to come solely and absolutely in the measure in which men master themselves toward things untried. In that largest sense the Christian virtues are not meekness, tolerance, humility, and the charity which attempts, within limits of course, to consider everybody as good as everybody else; but pride and courage and haughty, dominant, disciplined will, the passionate inflexible determination that, whether we live few days or many, we shall live, not as echoes, not as imitations, not as inert repeaters of mere negative goodness, but as eager lovers of the wealth and power of the positive personal vitality which is our own.

Our Special Work in Religion.

ROBERT S. LORING.

To make man religious is impossible, as impossible as it is to discover and classify all the minute facts of this immense universe and then add them up into a logical demonstration of the existence of God. The church has the simpler task of developing the incurably religious instinct in man. For man, at least on his more human side, has always lived towards the ideal, towards clearer thinking, broader sympathy, more righteous social conditions. To believe that this side of his activities will win because grounded in the progressive nature of the universe is to believe in God. Anything that discourages and checks this ideal and evolutionary side of human life is irreligious. Anything that encourages this side to believe in itself, its mission, its ultimate triumph as a valid and eternal part of the universe, is on the side of religion. To strengthen belief in and action towards the ideal is the special work of the churches.

When we ask how the churches can best do their work it is to be noted that our age is one of specialization. It is no more reasonable to believe that any one group of churches can minister equally well to all classes of religious need than to believe that the same doctor can be equally effective as surgeon, as family physician, as eye and ear specialist, or in the latest and most useful work of all, that of preventative medicine. There are certain distinct types of religious perplexities, of attitudes towards scripture, creed, and church, of emotional reactions in religion, which are now and in the future can be best handled when grouped separately and treated separately. The answers to the Questionnaire sent out by the writer for the Conference of Church Workers in State Universities indicate, though in a rough way, some of the dividing lines. (1) There are those who use the Bible and the church service for their emotional and inspirational value, much as one might use music and poetry, without any great interest in those critical questions that agitate the professional, theological world. (2) There are those whose religious development is hindered because they cannot reconcile modern science with their religious faith. (3) There are a smaller number, perhaps much smaller, who are troubled by such philosophical doubts as group themselves around the question whether finite men can have any useful knowledge of absolute truth or of God. (4) There are thought to be many whose religion could be helped to grow if it were connected more closely with practical social reform work.

These four types of religion are clearly indicated by the answers to the Questionnaire. Two others might be added. (5) There are probably many whose religion is strengthened by being with a church organization which is a conscious part of history, which stands for the "communion of the saints," and exercises the religious emotions by an elaborate ritual. (6) There is a strain of mysticism in modern life that seeks relief from mental and physical ills of a personal nature in such a religion as is offered by the Emmanuel Movement or even seeks in Christian Science to free itself from all troublesome social responsibility, from the necessity of fighting evil, relieving poverty, reforming social conditions, by taking refuge in inactive contemplation of the thought of God as all and good.

These differences are based primarily upon the differences of temperament rather than upon differences of creed. When we recognize this we see that many of the criticisms we as liberals have made of other denominations and also many of the criticisms we have directed against our own work, are unwarranted. Here is a minister in a university town who has over seven hundred students nominally connected with his church. This minister says he has rarely ever met a student who is troubled with doubts

arising from the conflict of science with religion.

Shall we in our former unscientific way say that this minister is not doing his duty because he does not preach to that doubt which we know so largely exists? Or shall we not rather come over to the view of modern psychology of religion and say that the minister who deals with religion chiefly from the emotional side,—provided he makes a reasonable use of the emotions—is doing a good and necessary work? Is there not need of the specialist in this form of religion? Is he not dealing with hundreds of men and women who could in no other way be so effectively helped on towards the ideal? Or shall we say of that church or minister who emphasises historic continuity and who operates with an elaborate ritual that he is neglecting his duty because he does not appeal in a less organized form to the free emotions as does the Methodist, or preach in a more intellectual way to modern doubt as does the Untarian? Or, on the other hand, shall we allow without strong protest any one to denounce our liberal churches as ineffective because they do not deal equally well with all forms of religious temperament, because we do not reach those whom the Salvation Army attracts, or those who like the stirring gospel hymns, or those who wish the elaborate ritual? We should recognize instead that all denominations have unconsciously been specialists in religion in the past, and should consciously be such specialists in the future. Specialization of the right kind does not mean narrowness in religion but effectiveness in one line of work. It becomes narrow only when it regards its gospel as the whole gospel, instead of sympathetically recognizing that there are phases of the religious life which other denominations can treat better than itself, and the devoting itself to cultivating more effectively its allotted section of the world's religious garden.

When we take this modern psychological view of religion two facts stand out clearly in regard to the nature of our specialized work. In the first place our work is not done when we simplify religion by reducing it to such propositions as the Fatherhood of God and the Brotherhood of Man. We only deal with certain fundamental propositions which underlie all the specialized denominational forms of religion just as certain fundamental propositions underlie all the specialized forms of medicine, of law, of engineering. We do not have religion in action, but only religion preparing to get into action. We have not the nourishing broth,but only the condensed beef extract of faith which can be made into satisfying religious food only by the addition of other elements. If we do not get beyond these catch phrases of liberalism we never get down to real preaching. We have a formalism of thought as hard in its outlines as any creed of the past, and as impotent to appeal to the emotional side of man as any mathematical formula. To give men the skeleton framework of religion is not enough. We must help them to clothe this with the flesh and blood of varied modern thoughts and live modern social ideals.

In the second place, while our work is not ended when we lay down a few simple and fundamental religious doctrines, it is also true that we as Unitarians have no call to undertake the impossible task of developing these fundamental doctrines with such a richness of intellectual and emotional and ritualistic detail as shall make our particular religion suited to the universal religious needs of men. This is to try and cover an impossible extent of territory. This is to act as though we regarded ourselves as the sole preachers of true religion instead of partners with all other workers in the religious field. Such an attitude leads inevitably away from helpful and constructive religious faith into the barren fields of controversial theology. We ought to recognize our special work and then do it better than anyone else. To us belongs primarily the task of harmonizing modern social and scientific teaching with men's fundamental religious feelings so that such feelings may have suitable intellectual paths on which to travel, logical ways of expressing its ideals in the scien-

tific and social language of our age. We appeal, and would appeal more widely to those persons who like to take a courageous attitude towards modern thought, who rather enjoy wrestling with doubt, who find that the intellectual struggle leads for them, though not necessarily for others, to the deeper faith. Our past history, which we can no more overstep than men of other denominations can overstep their history, furnishes us with intellectual material for this work, with churches willing to do this work, with ministers trained primarily for this work. To turn from this special work in order to cover that part of the religious field which others already cover would be to strive for breadth at the expense of effectiveness. We would be spread out so thin that we could not even find ourselves to say nothing of being able to make an impression upon others. If, however, we devote ourselves more earnestly and seriously to our special task, to cultivating intellectual alertness in religion, to making our church service agree with our religious thought, and our religious thought conform to and express itself in the language of modern science, and also harmonize our vague social ideals with scientific plans for social service, then, while we will not find all religious persons coming our way, we will reach and help more of our own kind than ever before, we will come into more sympathetic relations with other churches, we will be doing our duty more intelligently and effectively as partners in the common religious work.

Amateur and Professional.

EUGENE R. SHIPPEN, DETROIT, MICH.

The spirit of the amateur and the efficiency of the professional together give us the ideal standard for all work. The amateur, according to the root meaning of the word, is the lover,—he works for love, for the joy of working. Heaven is for amateurs, according to Kipling: "No one shall work for money." Of course the lover must live and secure the wherewithal to maintain life. The laborer is worthy of his hire, but if his sole aim is hire he is a hireling. A high standard in professional honor forbids mercenary motives or practices. The teacher's salary, the physician's fee, is an honorarium incidental to the day's work. Some business men have caught this vision of work for love, this amateur spirit. Even though their immediate object is the legitimate one of making money, they are liberal with employees and customers, holding honor and name above price, not so absorbed in business that they cannot give some time to church and state, and, generally speaking, free from sordidness. It is religion that best nourishes the ideals of the amateur.

But there is a good professionalism, also. What we profess to do is our profession. Amateurishness, in the sense of slackness and inefficiency, is the bane of our municipal policies and our religion. We have amateur city officials, mere politicians, and we have to pay the price of their incompetence. We have amateur Sunday School teachers, and religious education suffers. Professional standards are especially needed in our liberal churches. The voluntary system and the air of freedom somehow seem to encourage the dilletante, amateurish spirit. We treat religion as an elective in the university of life, when it is a prescribed course. We let the church wait on our convenience and give it our spare cash when it is worthy of the best a man has. An amateur Christian is as poor a thing as an amateur gentleman. Let us profess what we profess, make religion our business, and do with our might, that is, professionally, whatsoever our hand findeth to do. The amateur and the professional may be one.

"HOLDING NO FORMS OF CREED, BUT CONTEMPLATING ALL."

REV. FRED. V. HAWLEY, CHICAGO.

From the beginning of my study of his life and writings, Theodore Parker has appealed to me as an Enthusiast. He seems to have had the absorbing and persistent zeal that is generally attributed to Bigots. During the recent Parker Anniversaries a friend said "I wonder how many of the so-called liberal people attending these meetings really carry out the perpetuation of Parker's principles or any other religious principles whether broad or narrow? I, too, wished one might know how many people get called "liberal" to-day, simply because they no longer care about any religion whatsoever. Where there is no faith, all differences cease. One form is as good as another when all are without value; and all are without value when one does not care which he has, or whether he has any. One Sunday-school is quite as good as another to the parent who does not care to influence the faith of his child. Such attitude means that the parent has no faith worth mentioning. That fact the child knows too and he intuitively chooses for himself another church,—provided he can find one for which people really do care. Parker was in terrible earnest. He apparently felt there were some truths worth living for as long as he could and worth dying for when he must. This fact made him a trying proposition for many Unitarians. It has been stated that his preaching helped to fill up the pews of Boston Episcopal churches with people driven from the ranks of Unitarians. I do not know that this is so, but it would not be difficult to believe. He really cared. He certainly had the bigot's zeal that and is something inexcusable. The question arises, "Is it possible to have the bigot's zeal without the bigot's narrowness?" Many people apparently think not. I think it is possible, but I frankly admit that it is a condition seldom realized.

For the philosophic complacency which has no particular choice because its superior vision deems one way quite as good as another, what stimulus is there for action? Apparently nothing gives it initial movement except an occasional resentment against the vulgarity of earnestness. What else closed the doors of Boston Unitarian churches against Theodore Parker? Why should any man connected with the historic breadth, culture and ease of Unitarianism, be so doggedly persistent and uncomfortable? The display of such terrible earnestness was considered a lack of taste. What real Unitarian could ever so far forget himself, even in the interest of truth and freedom, as to indulge in fiery denunciation? Such an one must surely be heterodox! I like to think that now in Unitarianism there is neither orthodoxy nor heterodoxy; that every soul therein is left free to conceive and utter its highest visions. I believe this is true and I try to appreciate the breadth and freedom of our position. Sometimes, however, I cannot help wishing that the people who now make Parker a patron Saint and are banqueting to his memory might learn to really care as he seemed to care and to develop something akin to the bigot's zeal, without the bigot's narrowness.

WHY DREAMEST THOU?

GAZELLE STEVENS SHARP.

Why sighest thou for wider fields, oh friend?
Why dreamest thou of noble work, and great,
When at the very door lies untilled ground
And untouched tasks thy hardy hands await?

Lo, at thy side, brushing against thy robe,
Stand those who cry aloud to heaven for thee
To come and do the thing thou dreamest of.
Ask not for work, but that thou mayest see.

Then will there be no room for vagrant dreams
Of high, strange labor, beckoning from afar;
Thy heart, thy hands will be so full of these
The dear new duties calling where you are.

If that thy life were but attuned to His
Who made thee with thy work encircled round,
Then couldst thou hear a voice within thee say
The place thou standest on is holy ground.

Thou wouldst, like Moses at the burning bush
Put off thy shoes, tread reverently, and see
Surrounding, common objects glow and burn,
Illumined, glorified, awaiting thee.

Running Comment.

JOHNSON BRIGHAM, DES MOINES, IOWA.

There's a great gulf separating the awful dualism of Jonathan Edwards from the comforting immanence of God as seen and felt in Emerson.

In his "Warning to Professors" Jonathan Edwards closes with a "wonder that God suffers you to live upon the earth, that he hath not, with a thunderbolt of wrath, struck you down to the bottomless pit long ago." "It is a wonder," he adds, "that fire doth not come down from Heaven, or come up from Hell, and devour you."

The antithesis to this awful preachment is found running all through Emerson's prose and poetry. In such passages as these which won for him the epithet "Pantheist"—an epithet which no longer terrifies—Emerson carries his thought of God to the farthest extreme to which science has attained—the atom: "The police and security of the Universe are secured by God's delegating his divinity to every particle." And again, connecting the moral universe with the particle, he says:

"And so I look on those sentiments which make the glory of the human being, love, humility, faith, as being also the intimacy of Divinity in the atom"

And finally, as to the process: "Man is made of the same atoms as the world is, he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure."

Elbert Hubbard at his best is one of the most helpful moral philosophers of our time. At his worst—but why should I take time and space to say aught of any man at his worst? Let me quote our moral philosopher along the higher range of his thinking.

"You may like me or not—it makes no difference; if ever you need my help, I am with you. Often we can help each other most by leaving each other alone; at other times we need the hand-grasp and the word of cheer. What your condition is in life will not prejudice me either for or against you.

If you have been wise and prudent, I congratulate you, unless you are unable to forget how wise and good you are, then I pity you.

If you have stumbled and fallen, been mired in the mud, and have failed to be a friend to yourself, then you of all people need friendship, and I am the friend of all, whether successful or unsuccessful, college-bred or illiterate.

You all belong to my church, I could not exclude you if I would.

You can not shut my heart toward you even though you deny and revile me.

. . . So over the plains and prairies, over the mountains and seas, over cities and towns, in palaces, tenements, moving-wagons, dugouts, cottages, hovels, sleeping-cars, day-coaches, cabooses,cabs in solitary cells behind prison bars, or wandering out under the stars, my heart goes out to you, and I wish you well. Only love do I send, and a desire to bless and benefit. Amen."

Dutton has published a re-issue of the George H. Hepworth's "Hiram Golf, the Village Philosopher." Hiram is a Twentieth Century edition of Marie Edgworth's "Shepherd of Salisbury Plain"—imbued with the same simple everyday working religion. He is a crippled cobbler who, sitting on his shoemaker's bench, has thought out about all there is to think out concerning the really vital things in applied Christianity. Hear him:

"I guess it's about as nigh to heaven from the Cheroquee Valley as from any other p'int if ye reckon straight."

"I hain't no respect for any class that ain't a laborin' class. The Lord said, 'My Father worketh hitherto, and I work.' I rather imagine if God kin work

we needn't be ashamed to follow the example."

"There's lots of people, and good people, too, who are everlastingly talking about duty, duty, duty. I'm tired of the subject. If you can once fill a man's heart with love, the duties disappear. He ain't got nothin' left but privileges."

Do or Do Not.

F. M. BENNETT, LAWRENCE, KANSAS.

Many churches are still occupied in condemning the sins of the world and in suggesting or depicting the horrors of punishment therefor. Many people still think of religion and its institutions simply as restraining and repressive forces, and regard the servants of the churches as watchmen and censors whose main business is to ferret out, to curb and condemn the sins of the people. Many remarks and questions indicate the thought that the churches are a kind of spiritual police force, and their ministers officers appointed to browbeat the people into good behavior.

However necessary such conceptions may have been, however effective such methods may be in some quarters, a larger, truer conception of life holds that this is not the best, not the truly Christian way. The old method assumes the innate depravity of man which must be repressed and conquered. The new assumes that churches are instruments to foster spiritual growth, and their ministers true friends and helpers who strive to lead, and so to feed the religious cravings of people that the natural divine powers of human nature may be encouraged and developed. One says people must "choose between a religion that is meant to restrain human nature and a religion that is meant to develop it." If we choose the latter we shall have a better attitude towards life and better methods of dealing with its sins and immaturity . In the place of negations and restraints we shall give positive encouragement and a prospect of something higher and better.

We assume too much that suppression of vice and crime by law and force is the most effective way of dealing with immorality, These assumptions show the weakness of our positive life and how little faith we have gained in education and the upbuilding processes of society. The fear of punishment is not the most powerful corrective of evil or the best aid to virtue. Dependence upon fear as a deterrent of crime is largely a remnant of primitive and mediaeval habits of thought. The better way to reform social delinquents is to give them positive interests and adequate rewards for the works of virtue. Courts, and prisons, and policemen are in the mere first stages of making this discovery. Those who hope to better society by restrictive and punitive laws are doomed to continual disappointment. Those who will work and wait on the sure way of educating the human soul are sure of some measure of satisfaction.

Those who by the building of armaments and the increase of armies expect to keep international peace simply multiply the cause for war. Those who work for international conciliation through arbitration, the development of commermerce and industry, and the friendly community of interests make for the cause of world wide peace and good will.

If one-half the money and effort that are spent on restrictive and restraining measures were spent on upbuilding those institutions and sentiments which develop virtuous manhood and womanhood we should soon do away with all fears of evil between men and nations. The truth is that the greatest progress of man has come, not by repression of evil, but by encouragement to virtue. Not by the mere weeding process but by watering and nourishing his intellectual and spiritual capacities has manhood come to its present worth."

WORLD STORIES—Beacon Series No. IV.

REV. F. A. GILMORE, MADISON, WIS.

I had one opportunity of testing the usefulness of this book last winter. It was so well liked that two other classes chose it for their use. The introduction states the limitations within which the author worked and the motive which guided him in the selection of these stories from the vast number available. They must be framed to interest children of about ten years of age and must contain a worthy lesson.

Mr. Metcalf is not only a clergyman, he is an astronomer and besides he is a psychologist. The stories are necessarily brief. They must be read or told inside of thirty minutes giving time for questions and development of the lesson by the teacher. My own class of boys never failed to be interested in the stories There is rarely a word or a passage which they could not understand. Occasionally the poetry at the chapter head is beyond them; but the lesson expressed in a few words and placed at the beginning of each section is readily grasped and remembered. For example, "The Call of Virtue," "Revenge," "The Softening Power of Experience," and "Avoid Temptation." In reviewing the lessons I found that certain ones such as "The Legend of St. Christopher," "Nala and Damayanti," "The Great Stone Face," and "The Man Without a Country," were first in the pupil's mind. All but one or two of the pupils who were irregular in attendance, could remember and tell all the stories. This I considered a strong proof of the book's value. On children's Day two stories were told by the pupils in the presence of the whole audience.

There is no progress in the stories and no discernable principle or method of arrangement. But this is not really necessary. Pupils of that age are not interested in logical development of a theme; narrative, adventure, action is what appeals to them.

The book helps to give the children a true notion of comparative ethics and religion. They know that these stories are not taken from the Bible. Baldur, Buddha and Mohammed are to be admired as well ast he heroes of Scripture. While we want our children to be Christians, they should not be narrowly or exclusively such. And the broadening of their sympathies through knowledge of other faiths receives more attention with us Liberals than in the more conservative Sunday schools.

The book is suitably placed in the whole series; it follows "Stories from the Old Testament" and "Stories from the New Testament" (Nos. II and III) and is followed by further studies in the Bible.

The World Stories provide excellent reading for the children at home and would I believe be gladly used by the grade teachers in our public schools as there is not the least trace of sectarianism in them.

"JESUS OF NAZARETH"—Beacon Series No. VIII.

A. B. HERB, SIOUX CITY, IOWA.

In reviewing number eight (Jesus of Nazareth) of the graded course of The Beacon Series of Sunday School lessons, the point that stands out in my mind clearest after recalling a year's work with the manual is its practical character. These lessons meet the very important requirements of teachers who are too much occupied to give a great deal of time to outlining a lesson to make it most effective.

The teacher's helps are a very great improvement on the old lessons, and in the limited space occupied, could hardly be made better. They give the teacher brief material with which to work in order to bring the lesson clearly to the mind of the pupil. But I have felt the want of a companion volume, more extensive than these helps, yet dealing directly with the lessons, which would place at hand information that would make a teacher feel that the lessons were well rounded out. With the necessarily limited time at his disposal a teacher feels the lack of a rich fund of information so necessary to making a Sunday school lesson effective.

It has been observed that the pupils have taken much more interest in these lessons than some of the previous publications. Knowing how difficult it is to get the pupil to co-operate with the teacher in studying the lessons or in merely reading them over the author has used a style appealing to the mind of children of from thirteen to fourteen years, the age for which they are intended. Many of the introductions to the lessons attract the pupil's attention and treat the subject in such a manner as to create interest. This is a very marked improvement over other lessons.

Comparing my knowledge of the practical use of these lessons with a teacher whom I had the good fortune to meet, who has also used this course in another church, I find that her crtiicism is that the lessons are too elementary for pupils thirteen years old. My experience does not warrant this criticism and in explaining this difference in results obtained I can only say that girls and boys of this age differ very much mentally, the girls often being far in advance of the boys. Comparing these lessons with the "Scenes in the Life of Jesus" (published 1904), the improvement is marked in the adaptability of the lesson to the pupil's mental development.

Another criticism of these lessons is that the general effect of the lessons is in itself not one that would leave the impression on the pupil's mind of the profound character of Jesus. That is, they lack a certain reverent force. In the course of lessons teaching the events in the life of Jesus it may be, one could not expect to have stress placed upon this point. As far as my observation can be trusted these lessons have left a clear impression of the events in the life of Jesus. The stories are clear and well told, but it would have been an advantage to have aimed to create reverent feeling. It may have been the writer's thought that this shading could be best produced through the personality of the teacher; but assistance along this line rendered to the teacher and pupils through the lessons in their beautiful historical setting would, in my opinion, have made the lessons all that one could wish for, as a medium for Sunday school instruction.

Sunday School.

Rev. W. I. Lawrance, President of the Sunday School Society, has put his services at the disposal of this district between March 24th and April 25th, leaving the details of his itinerary to the secretary of the Western Conference. Those who heard Mr. Lawrance at Detroit last October, will realize that a great opportunity is afforded our Sunday School workers. He brings a vigorous faith and a wisdom born of long and successful experience to bear upon the problems which sometimes have seemed insoluble. Churches and Sunday Schools desiring to have a visit from him should write to the secretary at 175 Dearborn St., Chicago. Dates will in a measure be determined by the exigencies of geography and the time limits imposed. While the services of Mr. Lawrance are contributed by the Sunday School Society the churches which receive the benefits of his visit should plan to bear some fair part of the expense of his trip either by special gifts for the purpose or by increases in the regular gifts of the Society.

Student Aid.

In response to the appeal made early in October by Rev. Henry Wilder Foote, Secretary of the Department of Education of the American Unitarian Association, for money to be used as a loan fund to aid young men intending to enter our ministry by helping them to secure a college education, a fund has been established for this purpose. At the present writing it consists of a thousand dollars given by a Boston Unitarian, tobe known as the Elizabeth Lyman Bullard Fund, the income of which alone is available. Mrs. Bullard, for whom the fund is named, was a sister of Dr. Charles W. Eliot, and was a woman interested in all forms of good work. It is hoped that the fund will speedily grow to larger dimensions, for doubtless many of Mrs. Bullard's friends will be glad to add their contributions to this admirable foundation.

News From the Churches.

OHIO.

DAYTON.—First Unitarian Church, Rev. T. H. Marshall. While the Installation Service on Nov. 27th was briefly reported last month it seems worth while to report more fully in this issue the novel features of this service,—the statement of purpose by the minister and the response by the congregation.

The minister elect read Isaiah 42, 5–8, and continued:

"In the spirit of these sacred words, fellow-members of this church, I come to you. My impulse is not to destroy, but to build up. My desire is not to show the myriad forms of error, but to present to you aspects of the One Living Truth. My aim is not to outline to you the precise form of your conduct, but rather to allure you into those highest attitudes of mind and heart which we call Religion, and from which attitudes all good conduct flows. My wish is not only that in our own immediate circle we should feast on rare viands, but that in the wealth of our spiritual culture we may minister to those who have need.

My purpose, so far as I am conscious of it, is to be your MINISTER, in the highest sense of that word; to break to you the bread of life; to cause you to see the Mystery and the Holiness of this our common human life; to help you to acquire the passion for Truth, and to aid you in your unceasing quest therefor; to work with you here in Dayton, so long as it be God's will, to the end that some coming day Dayton shall be Dayton the Beautiful, Dayton the City of God, within whose gates only Truth, Beauty, and Goodness may find a home.

Such is my Purpose."

The members of the church, standing, formally accepted their minister in the following words repeated in concert:

"Since in this spirit and with this high aim you come amongst us, we now with one voice do accept you as our minister, resolved to work with you in all forms of noble endeavor, for the promotion of the Kingdom of God and for the reign of righteousness among men."

The first act of the new pastor was to announce the gift of a piece of land as a site for a church building by three members of the church, Mrs. M. F. Peirce, and the Misses Sarah and Elizabeth Peirce.

MARIETTA.—First Unitarian Church, Rev. E. .A Coil. An epidemic of scarlet fever caused a delay in opening the church in the fall, but the work in all departments is now going on. A Union Thanksgiving service was held in this church last Thanksgiving day, the first in the history of the church.

There is a tradition here that when the Unitarian church building was dedicated, a little over fifty years ago a prominent representative of another church said, "Another gateway to perdition has been opened up in our city today." Whether our Union Thanksgiving service indicates a movement forward or backward is a matter about which some people might differ; but it indicates a movement no one doubts. The people here are not stagnating.

For a number of years the church here has maintained a four o'clock vesper service on Sunday afternoons, beginning about December 1st and ending in April. The first vesper service this year was held Sunday afternoon December 11th. A large audience was present. The subjects for the series are as follows:

Our belief in God Our Heavenly Father

In the Leadership of Jesus.

In Human Nature as not Ruined but Incomplete.

In the Certainty of Retribution as not to be Evaded or Transferred.

In the Beneficient Purpose of All Divine Penalties.

In Righteousness by Faith.

In Salvation as Moral and Spiritual Health.

In the religion of Jesus as a Spirit and Life.

In Inspiration as Divine Illumination in All Souls.

In Final Authority in Man's Reason, Conscience and Soul.

In Immortality as a Life of Divine Discipline and Endless progress.

If the first vesper service this year proves a fair index to what is to follow,

there can be no doubt about a successful issue.

The Woman's Alliance is active and accomplishing good work. The meetings this year are being held at the homes of some of the members. The subjects under discussion this year are "Florence Nightingale;" "What Should Unitarians Teach Children?" "Parliamentary Laws" "Oberammergau," "Cheerful Letter Experiences," "Count Tolstoi."

The Sunday school, under the superintendency of Mrs. J. P. Palmer, a very earnest and capable woman, is doing excellent work. The graded lesson system is being introduced and the outlook is very encouraging.

YOUNGSTOWN,— First Unitarian Church, Rev. Horace Westwood. The special series of Sunday evening services just completed scored a striking success, the seating capacity of the chapel being taxed to its limits. The pastor has been made a member of the Chamber of Commerce and has been elected chairman of its committee on civics and charities. The church is winning its way in the community.

MICHIGAN.

ANN ARBOR —First Unitarian Church, Rev. Percy M. Dawson, Ph.D. The resignation of Rev. Henry Wilder Foote took effect on November 30th and Dr. Percy M. Dawson, who has been chosen to succeed him took up the work on December 1st. Dr. Dawson was born in Montreal in 1873, but has lived in this country since his college days. He is a graduate of both the college and tthe medical departments of Johns Hopkins University. Upon his graduation from the medical school in 1898 he was at once engaged as an instructor in the same institution, remaining on the teaching staff until a year and a half ago, rising to the rank of associate professor of physiology, having refused attractive offers from other institutions. In the meantime, however, he had become deeply interested in social problems, and finally came to the decision that the pulpit held out larger opportunities for service than did the professor's chair. Accordingly he resigned from Johns Hopkins and went to the Harvard Divinity School, where he pursued a special course of study. Mr. Foote, who will devote all his time to the secretaryship of the Department of Education of the American Unitarian Association, will continue to reside here for a while.

INDIANA.

INDIANAPOLIS.—All Souls Unitarian Church, Rev. F. S. C. Wicks. The date of dedication of the New church building has been set for January 15th.

ILLINOIS.

GENESEO — First Unitarian Society, Rev. D. M. Kirkpatrick. The Ethical Club, the study class connected with this church, has issued an attractive program of the winter's work. Five meetings are devoted to Shakespeare's "Othello", ten to George Eliot's "Mill on the Floss" and eight to Churchill's modern novel "The Crisis" The characters and situations of each book are treated at first hand by members of the class.

WISCONSIN.

MILWAUKEE.—First Unitarian church, Rev. Walter F. Greenman. The Parish has recently published a volume of most interesting sermons by its former pastor, Rev. James C. Hodgins, entitled, "Leaves from a Liberal Pulpit." The members of the parish are very generally engaged in the numerous enterprises for social betterment and social readjustment with which the city is teeming. Its Social Service Committee is composed of members who are either officers or directors in twenty of the leading organizations in the city.

The Benevolent Society is diligently sewing to aid the Society for the care of the Sick. The Alliance has begun very satisfactorily the policy of having several of its members speak or write for each meeting. Among the topics used are, "The Ethics of Gifts;" "What Should My Church Do for Its Members and the Community?" "In What Special Forms May Patriotism Best Express Itself?" "Best Influences in My Life," "Best Bible Passages and Hymns and Why?" A delightful Alliance luncheon opened the season and a Parish dinner in November gave a good opportunity to

welcome ten new families to our hospitality.

The Arcady Club has two meetings monthly for the reading and discussion of Emerson. The Sunday School is slowly enlarging and gaining in various ways.

The minister is saved any possible ennui from which he might otherwise suffer by his work as Chairman of the Advisory Committee of the Associated Charities, Chairman of the very active Delinquency Committee of the Central Council of Philanthropics, and a member of the local committee co-operating with the extension division of the University of Wisconsin in maintaining an Institute of Municipal and Social Service.

In the course of a thirty hours visit in Milwaukee Dr. C. W. Eliot spoke seventeen times and had a conference of an hour with the Mayor and his Cabinet. It was a great benefit to all the progressive movements in the city. Dr. Eliot left a host of friends behind him.

KENOSHA,—Henry M. Simmons Memorial Church, Rev. M. Rowena Morse, Acting Minister. Rev. Florence Buck, who has been in California on leave of absence since last summer, has just sent in her resignation as pastor of this church in order to be free to accept a call to the Unitarian Church at Alameda, Cal. The Kenosha church is happy in having at this juncture an efficient leader on the ground in the person of its acting minister, Dr. Morse.

IOWA.

IOWA CITY.—First Unitarian Church, Rev. Robert S. Loring. All branches of the church work are active as usual. The Woman's Alliance is trying a new plan of having a series of afternoon teas with an address at each so as to increase the social life of the society. The Y P. R. U. has organized its work with unusual care since the money appropriated by the National Y. P. R. U. enables it to have student assistants whose special duty it is to advertise the church work among the university students. The Sunday School unites in giving an old miracle play, "The Nativity" in place of the usual Christmas Concert. Much more is learnt from this about the Bible stories than from the usual lesson leaves. January 1st, Mr. J. C. Kyle, a graduate of Iown University and member of our church, and former officer of our Y. P. R. U. who is now a student at Meadville, comes back to preach his first sermon in his home church. Mr. Loring leaves immediately after Christmas to spend part of the holidays at his home in Boston.

NEBRASKA.

OMAHA.—Unity Chuch, Rev. Manfred Lilliefors. On Sept. 1st, Rev. Newton M. Mann completed a ministry of twenty-five years in Omaha and on his resignation was made pastor• meritus. The church early in December extended a call to Rev. Manfred Lilliefors to be its active pastor. Mr. Lilliefors accepted the call and took up the work immediately. The church is to be congratulated on finding its new leader with so little loss of time.

LINCOLN.—All Souls Church, Rev. A. L. Weatherly.

Rev. Charles F. Dole of Boston was in Lincoln several days during the second week in November. On Sunday, November 13, he preached to a large and appreciative audience, and on Tuesday he spoke at Convocation in the University of Nebraska. Several other smaller student meetings were arranged, all of which were well attended. A new steam heating plant is being placed in the church, which, it is hoped, will make the building thoroughly comfortable for the winter. The second meeting of the Student's Liberal Religious Union was held Sunday, December 11th, and was addressed by Professor Laurence Fossler on "The Use of the Bible." A large number of students were in attendance, and the meeting was very successful. An enthusiastic Bible Class, composed largely of high school students, is being conducted by Professor Baumgartner. A study is being made at this time of the books of Hebrew Law. The Social Ethics Class is meeting every Sunday under the direction of Professor Aylsworth. Professor Grummann recently gave to the class a series of four addresses on the social teachings of the modern

German dramatists. Tolstoy memorial meetings were held recently. This year under the direction of the Women's Alliance, a series of monthly socials are being given in the church. The first was in charge of a group of Bohemian students, who gave one of their folk-dances. The entertainment was highly successful.

Chicago Associate Alliance.

The Chicago Associate Alliance met at the Memorial Chapel with the Alliance of the First Church on Thursday, Dec. 1st. A brief devotional service was conducted by Rev. W. H. Pulsford. The program was in charge of Mrs. E. A. Gray. Mrs. Martha Parker Dingee gave her personal recollections of Theodore Parker, illustrating his more intimate personal characteristics such as his love of flowers, books and home and his gracious hospitality and kindliness of nature Extracts were then read from an address on Parker given in Boston, June 15th, 1860, and one given in Philadelphia May 10, 1910. Rev. Fred V. Hawley spoke of Parker's mingled zeal and breadth of vision, saying he had the bigot's zeal without the bigot's narrowness. He had to speak the truth he saw. The memorial tributes to Parker in this his centenary, will be worth while if they lead us to be more sincere and more in earnest. "How much do we care to have our spirits attuned to such high service as was his?" is the question we need to ask. Mrs. H. B. Colby followed with a report of the Philanthropic News Committee which dealt largely with the present status of the war on tuberculosis. A business meeting followed with the usual reports and a vote to give the collection of the day to the Western Conference. The Roll Call showed an attendance of forty. Luncheon was served by the ladies of the First Church.

Mrs. E. A. GRAY, Sec'y., pro tem.

Hymn Book Committee.

The directors of the American Unitarian Association have appointed a committee to revise the old Unitarian Hymn Book, published in 1877. The committee consists of Rev. S. A. Eliot, chairman, Rev. L. G. Wilson, secretary; Rev, H. W. Foote and Rev. Rush R. Shippen. Dr. Shippen was secretary of the Association at the time the hymn-book was compiled and had the chief hand in it, so that his appointment on this committee is peculiarly appropriate. The hymn book has long been out of date and it is to be hoped that the committee will give it a thorough revision, so that our Unitarian churches may have a really first class book, something which they have long lacked. The latest edition of Julian's Dictionary of Hymnology says of us, "this denomination has not regained its early prominence in hymnal-making." We trust that the revised book, to be prepared by this committee, will be of such quality as to remove this reproach.

Secretary in the Field.

The secretary of the Western Conference, in company with the Billings lecturer, Rev. Adelbert L. Hudson, began the month of December with a series of four services at Mattoon, Ill., with the purpose of finding out whether the church there could be resuscitated. After a fair trial it seems clear that further effort at this point would be useless. Two services were held at Evansville, Ind., also without encouraging results. The small town of Boonville, Ind., fifteen miles from Evansville, gave a very different reception to our message, furnishing large audiences composed mostly of men at both meetings. A lay center will probably be formed at this point. The secretary preached at Toledo, Ohio, and had Christmas Sunday as a day of rest.

WANTED.—To complete the file of **Old and New** in the Historical Department of Iowa, the following numbers: January, 1892; March, 1895; November, 1896; all of 1897; January to June, 1898; September, 1900, November and December 1902, if these numbers were published. Will pay ten cents a copy for any, or all, above mentioned numbers; or, so far as I am able, will exchange duplicate copies for any of the numbers named. Write JOHNSON BRIGHAM,
State Library, Des Moines, Iowa.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. M. Rowena Morse. Ph. D.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement